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WESTERN RECORDER.

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Communications.

For the Western Recorder.

"HE WILL SOON SETTLE DOWN INTO A MORE RATIONAL STATE."

This is often said of young converts, by their elder christian brethren, Mr. Editor, in reply to complaints which are made against them by men of a worldly spirit.—But is it wisely said? Here is a question of some moment. That there will be a change of some kind or other, may be safely predicted; yet as to the nature or the desirableness of such change, there may be much misconception.

Christians, in a certain sense, may be said to change while they are going onward from one degree of grace to another. The mere babe in Christ is destined to pass through the comparative vigour of childhood and youth, till it "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." But this is not what the world would call settling down into a *more rational state.* The truth is, that the complaining party is generally annoyed with the *engagedness*, the *spirituality*, the untiring *zeal* and *faithfulness* of the convert. For the most part, it is these things, and these alone, which are so hard to be endured. The grand desideratum among the impenitent is carnal ease. The conduct complained of interrupts this ease. It disturbs the conscience of the impenitent, interferes with self-complacency, and induces a degree of conviction inconsistent with personal comfort. It is in this state of *suffering*, generally, that the complaint is uttered; and when such an answer is given, as I have placed at the head of this article, it proves to be such a one, in substance, as the complainant had desired. He understands by it, that the *faithfulness*, the *plain dealing*, the *zeal*, which he chooses to consider so irrational and unbecoming, will be gradually laid aside, till the converted man at length becomes like his very former self. However inconsiderate the person will have been who gave the answer, the complainant puts his own construction upon it; and his soul of course is comforted. How deceptive is that comfort! How pernicious its tendency!—How fatal are its consequences! Christians should be careful how they reply to such complaints, made as they often are, by persons who labour against the striving of God's Spirit. They are not indeed to pretend that their young brother is perfect; but unless they would ruin the soul of such an individual as I have here alluded to, let them see to it, that their answer contains nothing which can quiet his conscience, or restore him to his wonted ease and security. "There is no peace, saith my God, to the the wicked." Let Christians believe this declaration of the Most High, and act accordingly. Let them never presume to quiet the well-grounded apprehensions of the impenitent, in relation to the guilt and danger of their condition.

But it will be asked, if no other change is to be apprehended in the young convert than the one which has been here described. I answer, that a change, just the reverse of the one we have been contemplating, is greatly to be feared. There were some in the primitive days, of whom an apostle said, "Ye did run well; who did hinder you?" This was just such a change as the worldling desires to see; and it is lamentable that he should be so often gratified. No other change is of the least consequence in his view. He accounts the active warm-hearted Christian to be more or less fanatical; and will allow him to become rational in proportion as he partakes of a worldly spirit. The views and feelings of the convert may be somewhat modified by experience, as he passes along in his course: But all this is nothing to the worldling. He looks for that, which is, in fact, nothing less than a declension from duty, a course of secret backsliding in heart, a departure from christian faithfulness; and when he is told that the young and zealous convert, whose faithfulness is a continual annoyance to him; whose spirituality chafes his worldly-mindedness; whose kindest and most earnest and well-timed expostulations are but as oil upon the latent fires of a guilty conscience; when he is told that such a one, whose conduct is thus a continual grief to him, "will soon *settle down* into a more *rational state*," he must and will understand the remark in the precise light which has been presented.

This is no idle hypothesis, Mr. Editor. Cases of this kind are perpetually occurring. But a few days since, I witnessed a strong instance of this nature, among a large number of fellow-passengers, in one of the line packets on the canal, when for ought I know, fifty or an hundred persons may have been infected by the example. The complainant lived in the midst of a revival. The one who replied to him appeared to think himself a Christian; though I should suspect him to have lived among the snows of Nova-Zembla. The one lamented his loss of society, through the conversion of some of his intimate friends. What an opportunity was here presented, for enforcing the claims of vital godliness, showing the nature of conversion, the danger of delay, and the prospect of that final separation which will take place between the righteous and the wicked! But the other quieted all the apprehensions of the complainant at once, by merely reminding him that his converted friends would again become *rational*. He said they would "soon settle down into a more rational state;" and of course, as the other would understand it, make ample amends for their former neglect of *good cheer* and *social intercourse*.

But this was not all, Mr. Editor. Some, among the bystanders, if I mistake not, were secret inquirers after truth. Others were revilers. Others still, perhaps, were among them who themselves had recently passed from death unto life; and whose danger of declension was sufficiently great, without being virtually told that they might expect to decline, as a matter of course—a matter of general experience. The truth is, there is no necessity of declension—no need of forgetting our first love. A state of backsliding is always a guilty state; and it would be well for Christians, who are becoming cold and formal, to remember it—to remember whence they are fallen—to repent and do their first works. Your's, &c.

A PASSENGER.

For the Western Recorder.

UNIVERSALISM, *No. XV.*

MR. EDITOR—In my last essay, I engaged to notice a particular assertion made by some Universalists, viz. that "God might justly inflict punishment, with the design of vindicating his law and government, if in connection with this design he intended also the good of the punished, (i. e. to discipline, cure, or save them); yet that if he should punish any, merely with the *former* motive, the punishment would be unjust; for it is constituted just, only by being connected with the design of effectually curing and saving the sinner." This assertion with much difficulty holds together; and its absurdity must be perceptible almost at first sight. That God has a right to vindicate and support the dignity, holiness and authority of his character, law and government; that he has a right to preserve them from contempt and abuse, is self-evident.

But to shew the absurdity of the preceding assertion, we will inquire, whether falsehoods, which are wrong in themselves, would be constituted right, by being told in connection with some truths? Whether it would be right for a parent to punish his child, with the desire of gratifying a malevolent disposition, if in connection with this design, he also, by a marvellous commingling of motives, intended the child's good? Or to express the sentiment in few words: Can that which is absolutely wrong or unjust in itself, be constituted just or right, by being connected with something else that is right and just? The answer must be obvious: If it would be just in God to *punish* the sinner, with the design of *vindicating* and *supporting his own character* and law, in connection with an intention of doing the sinner good, by curing and saving him, it would be equally just in him to *punish* the sinner, *aside from any other motive.* And if it would be *unjust* to punish him with the *former motive only*, it would be equally unjust to punish him with this motive, connected with the latter or any other design, be it ever so laudable.

Much more might be said, to prove that the punishment threatened in the law, and which is the desert of sin, is not in the least degree disciplinary, but altogether vindicatory in its character. But I must now leave this topic for the present, and proceed (after a few preliminary essays on the views which Universalists have of *sin, punishment* and *salvation*, as given in their standard writings), to prove the *justice of endless misery*.

Your's, &c. PHILO BIBLIOS.

For the Western Recorder.

SIGNAL INTERPOSITION OF PROVIDENCE.

On Sabbath the 11th inst. a field lying south of the village of Chittenango, covered with dry cedar and other combustible matter, was accidentally set on fire by two young men, who profaned that day by the sport of hunting. In a very short time, at mid-day, the south end of the field was covered with fire; and the conflagration was borne along toward the village by a strong south wind. The inhabitants of the place, the officers and youth of the Polytechny, the people of the neighbouring places who were present, and had attended worship in the forenoon, together with others who were informed of the disaster, and had hastened to afford assistance, exerted themselves for more than three hours, to arrest the progress of the fire, and to direct its course from the village. But its progress was irresitible as the wind which bore it onward; nor was its course within the control of human power. Although a large supply of water in the creek was hard by, and many hands were actively engaged in opposing it, the fire advanced, turned away its opposers by a gust of smoke and heat, and lodged its burning cinders several times in the dry manure of a barn; in a tanner's yard about thirty rods beyond; and about the same distance further, in the chips and shavings of a boat yard. The increase of the fire with the wind had become so great, and its approach to the buildings so near, that the desolation of one half of the village, in the eastern, the mercantile part of it, must have inevitably taken place in a few moments, unless He who holds the winds in his fist, and commands the rain, had interposed for our relief. At this juncture the wind was changed; the fire was averted; the village spared.

Such was the violence of the fire, when turned from us, that the mountain on the east of the village, on which it was borne by the change of wind, though cleared of its timber except a few isolated stumps and logs, was ignited at every point for a number of rods in distance, where it was possible to take fire.

The inhabitants of this village are making great exertions to build a respectable house for public worship. Had this threatened desolation taken place, the building of the church must have been arrested. Have we not great cause to believe, that they are spared because there is a rich blessing from heaven yet in store for them? The dispensation of Providence was improved by request on the next Lord's day, from these words:—"*Whoso is wise, and will observe those thinks, even they shall understand the loving kindness of the Lord.*" E.

MEDITATIONS ON THE LORD'S SUPPER.

The following Meditations were found among the manuscripts of that eminently holy man, Rev. Joseph Trimble, deceased. There is a savour of piety in them, especially in those subsequently to the communion, which should preserve them from oblivion, and which must render them both interesting and edifying to every truly devout mind:—

Meditations previously to Participation. "The Lord has appointed various ordinances, in which he is wont to meet with those who love him and who think on his name, and through which he communicates grace and strength to their souls. Prayer, reading the scriptures, meditation, religious conversation, preaching, baptism, and the Lord's Supper, are all ordinances of his appointment. The last mentioned ordinance is one in every respect deeply important. In order to a profitable attendance on this ordinance, let us meditate—

1. *On its Author.*—It was instituted by the Lord Jesus Christ, as king and head of his church—"This do in remembrance of me." It was instituted at the most solemn and interesting period; immediately before his crucifixion, and in full view of his awful sufferings. We have a gracious and compassionate Redeemer.

2. *On its Design.*—It succeeded and took the place of the Passover, and was designed to enliven and strengthen every grace of the Christian. It is particularly a commemmorative ordinance—"This do in *remembrance of me.*" The object of remembrance is the Lord Jesus Christ. We should call to mind his great love—"God so loved the world that he gave his only begotton Son, that whosoever believeth on him should not perish." It reminds us of his humiliation, of his sore suffering, of his wonderful tenderness and compassion, of his last conflicts in the garden and on the cross, of his resurrection and exaltation, and of his offices and endearing relations to us. We should remember the blessed fruits of his great redemption—How many have been drawn to this Saviour "lifted up!" Let us remember too the *price* inestimable of our salvation—the precious blood of the Son of God; and the demerit of our crimes, which were the procuring cause of his sufferings.

3. Let us meditate on the *preparation for a profitable attendance* on this ordinance.

Meditations subsequently to participating. Much of the benefit of ordinances is lost by too much negligence in our subsequent conduct. Many no doubt have some special engagedness *before* such solemn seasons; but they straightway forget where they have been and how employed. It is usual when we return from a feast or entertainment, to ask ourselves how we have fared? What kind of entertainment we had? What company? What new things and strange we have seen? What we have learned from the master of the feast? And assuredly such questions may with great propriety be addressed to those who have been at the great gospel feast; the most rich, and costly, and wonderful, that ever was made. Yesterday the most of us participated in this divine banquet. The most rich and costly dainties, living bread, and living water, were in our offer. We were entertained by the most august personage in heaven or earth. We were called to witness strange things. It becomes us, then, my friends, to ponder carefully on what have been the exercises of our minds.

The first question then shall be, "How did it fare with you at the feast? Had you a good time? Was the place sweet and awful, with Christ within the doors? Did you meet with the beloved of your souls?" I have been long crying, says one: O that I knew where I might find him! I have been searching the wonted chambers of his grace; but my beloved had betaken himself away. Almost desponding, and not knowing where else to go, I ventured to his banquet; and lo! he was there! He granted me the desire of my heart. I found a feast of fat things. My soul made me as the chariot of Aminidab. I found him whom my soul loveth: I held him, and would not let him go. My heart was melted in love and gratitude—was broken in deep contrition; and I was enabled, with humble, hearty confession of sin, self-emptied, to give my heart to my Redeemer, and take him as my precious soul satisfying portion. I was enabled, with humble, holy calmness, and freedom of soul, to treat with him; to lay hold of his covenant; to tell him all my wants, and to trust in his mercy and grace. My soul was sweetly ravished with his love, and I was constrained to say, "How awful is this place!" Surely God is here! "Bless the Lord, O my soul, and forget not all his benefits." "The Lord is my shepherd, I will not fear." "Return unto thy rest, O my soul, for the Lord has dealt bountifully with thee."

O my friends, if this has been the happy case with any of you, if you have found refreshment, strength, quickening, comfort, clear views of the object of your love, be thankful. Rejoice, though with trembling. Ascribe it all to the grace of God, and be deeply humbled, knowing that it is all of God that you have been so highly favoured. You remember the case of Peter, when on the mount. He says not a word of making any thing for *himself*.

Again; if Christ be come to you, treat him well; entertain him kindly. Follow hard after him. Let the thoughts of him and his love be constantly in your mind, and beware of every thing that would cause him to withdraw. Earnestly entreat Christ to stay with you; you cannot have better company. "O be not as a wayfaring man, that tarrieth for a night." "Pass not away, but abide with thy servant." Set conscience at the watch-tower of your hearts, that no stranger may enter. And when temptations knock for entrance, say, "It is for the Prince; the Lord hath entered in by it, and therefore it shall be shut." Speak often of Christ, and of his love and entertainment, and recommend him to others who are yet ignorant of him. Remember also that Satan envies you; he watches you as a pirate doth a ship richly laden, and will endeavor to take, or at least exceedingly to trouble you. Beware of pride of heart. Be humble; ever remembering that you are a worm of the dust. Be much concerned for God's glory. Be active and vigorous in his service. Labour in every way to keep what you have obtained. "Lord, be surety for thy servant for good." Finally—think on the prospects before you, and let them animate you. All that we enjoy here is but an antepast, a foretaste of that which shall fill us with joy unspeakable and full of glory.

But perhaps few of us can say, that we have so met with our God, as to enjoy the light of his countenance, and true elevation of affection. Some may be saying, "It was to me a barren ordinance. I had a cold time. No meltings of heart; no vigorous faith, and ardent love, and bitterness for sin; no sweet liberty in prayer and renewing of my covenant. Oh, the leanness of my soul! To such I would address a few words. And first, What did you expect? Perhaps you have expected nothing; but have gone as heretofore, and paid a decent external attendance on the ordinance; have had no searchings of heart beforehand; felt nothing of want; had no desire; and have therefore come away as you went. O! if this be the case with any, there is great reason to fear that they were unwelcome guests. Christ loves to fill the hungry soul. You have reason to lay the matter to heart, lest you should be thrust out at the great day. We cannot speak comfortably to such.

But some may say—Ah! this is not my case. I think I have found Christ precious to me in days that are past, and I longed to meet with him now. I prayed, and searched, and desired, and came with expectation, but found nothing. And now surely the Lord is with me, and what shall I do? Lay not the blame on the Master of the feast; for he filleth the hungry with good things, and sendeth none empty away without good cause. Examine your case closely. Perhaps you will find that you have been slight in preparation. You have not been duly sensible of your wants, or you have not been watchful enough during the time of communicating; or you have been leaning too much on your own strength. If, however, you can approve yourself to your conscience in all this, then, secondly—The Lord may, for wise purposes, have left you so, to try and sift you; or for your spiritual improvement. He may thus try you, to see if you will still cleave to him, and not despond. Still follow after him and say, "Tho' he slay me, yet I will trust in him." It may be for your great spiritual good, causing you to exercise much more diligence and engagedness in his service. He thus left the spouse when slothful, and she was excited to rise and speak until she found him. It may lead you from past ordinances, ministers, and all means, to himself, the blessed source of all good. It may teach you to wait on the Lord, snd not faint, but hope and quietly wait for his salvation.

Thirdly: You may have met with Christ. Jacob found God in Bethel, yet he said, "I knew it not." The two disciples had their hearts warmed, yet they knew not that Christ was with them. You have not indeed obtained what you expected; you may have been expecting large measures of grace, comfort, hope, peace, and joy, such as you have never had, and thence have overlooked the feebler exercises which you have had. If you have received a crumb, O, be thankful! But you may have obtained a deeper sense of the evil of sin, of the hardness of your heart, of your want of love to Christ, and engagedness in his cause; a deeper sense of your need of Christ, and your own helplessness. If so, be not discouraged. You may still have his Holy Spirit striving with you, keeping you awake and alive, and feeling after Christ, whilst others are dead and quite insensible. This is matter of praise.

General Directions.—1. Be true and faithful to your Master.

2. Study to be active and diligent in his service.

3. Abandon all former sins, and strictly guard against them.

4. Keep a watchful eye and strong guard against the temptation of Satan.

5. Study the blessed art of feeding on Christ after such ordinances. These living waters follow us wherever we go.

6. Keep a lively and lasting impression of the vows which have been made.

7. Crucify sin, after seeing Christ crucified.

8. Walk under a sense of God's all-seeing eye.

9. Be cheerful and contented under all trials, and in every condition.

10. Delight in the company of the people of God.

11. Study to shine in all the graces of forbearance and forgiveness.

12. Labour to keep a longing desire after communion seasons here below, and for eternal communion with God.

Signs of having enjoyed Communion with God.—1. Low thoughts of ourselves. Ah "Lord, I am not worthy that thou shouldst come under my roof."

2. Weary of the burden of sin: groaning under it.

3. Pantings after Christ.

4. Resignation of spirit, and dedication to God.

Suitable Exercises after Communion.—1. Admiring views of Christ.

2. Delight in the gospel plan; the covenant of grace.

3. Heart-meltings at the remembrance of Christ.

4. Performing every commanded duty.

From the American Tract Magazine.

CONVERSION OF A FAMILY.

Furnished by a Candidate for the Ministry.

During a short residence in the town of G——, in this state, I presented the tract, "*Pause and think, am I a Christian,*" to a young lady, with a request that she would give it an attentive and prayerful perusal. God was pleased to bless the reading of this tract to her awakening; for on conversing with her the next day, she had a realising sense of her guilt and danger, and was anxious to know what she must do to be saved. I endeavoured to convince her that God was striving with her, that it was consequently a critical and solemn time with her; and that now it became her to work out her salvation with fear and trembling, while God was working in her by his Holy Spirit. A few days after this I saw her again. Her iniquities had now taken hold upon her, so that she was not able to look up; and I was peculiarly struck with the anguish and solemnity of soul that her countenance expressed. "It is deeply impressed on my mind," said she, "that God is now giving me the *last call*, and that if I do not obtain religion *now*, I never shall." I replied, "A——, I feel now more concern for your salvation than ever, as your eternal destiny may now hang on the decisions of a moment. Whence is this impression? Surely from no evil influence, surely not from your wicked heart. There can be no doubt that this impression is made on your mind by the *Spirit of Truth*, and is consequently a solemn truth. God in all probability is striving with you for the *last time;* and if you grieve away the Holy Spirit, or defer the concerns of eternity, *your soul may be lost forever.*" She covered her face with her hands, and as her agitation appeared great, I thought it best to leave her alone. In about five minutes I returned, feeling an increased concern for her salvation. She had changed her seat, her eyes were fixed towards heaven, her face beamed with delight, and the storm within her soul appeared to be hushed.—Fearing she had listened to temptations, and had dismissed the subject of religion from her mind, and hoping to bring her again to solicitude about her eternal welfare, I asked her, "Why is it, when we know we have sinned against a holy God, and are under the curse of his righteous law, that we have so little concern about our soul's salvation." She replied, "I feel now no alarm. I am perfectly calm. I think I have found the Saviour. I think I love him. *I feel that I can trust in him.*" After cautioning her on the danger of self deception, I retired to rest, determining that if on the morrow she offered evidence of a change of heart, I would mention it to the family, in hopes that it would affect them. In the morning A—— seemed to be still resting on her Saviour, and to be greatly affected with the sinfulness and ingratitude of her past life. When the family were assembled for prayer, I read the 3d chapter of St. John's Gospel, made a few remarks on the *new birth*, and mentioned that A—— was indulging the hope that this great work had been wrought in her soul. I then told the family, that if A—— was really a Christian, a separation had been made in the family, that would continue through eternity, unless they repented of their sins, and became reconciled to God. The family was affected, every member being without God & without hope. They looked at A——, as if surprised at the expression of joy that beamed in her countenance. The Spirit of God came down upon that family. The father, mother and another child became anxious to flee from the wrath to come. Soon they were all found sitting at the feet of Jesus. The family altar was erected, and there was great joy in that house.

About twenty years after, I passed thro' the place, and found they were still hoping and trusting in the Saviour. The father, mother, and A——, had made a public profession of their faith in Jesus Christ, and gave increasing evidence that they had passed from death unto life. "It is the Lord's work, and it is marvellous in our eyes."

New-York, ——, 1828. J. A. M.

Religious Intelligence.

Condensed from the New-York Observer.

ANNIVERSARIES IN NEW-YORK.

(CONTINUED.)

American Home Missionary Society.—It appears from the second annual report, that in the first year of the existence of this Society, it extended aid to 196 congregations and missionary districts, in the support of 196 ministers. Of these congregations and districts, 143 were on the books of the Society at the commencement of the second year; and of the ministers employed, 112 were still in commission, the terms of whose engagements have been since fulfilled.—Of this number, 74 have been re-appointed, and are still in the service of the Society, together with 89 who have been received as agents and missionaries during the past year; making the whole number of ministers employed since May 9, 1827, TWO HUNDRED AND ONE, and the number of congregations and missionary districts aided, TWO HUNDRED AND FORTY-FOUR.

Of the whole number of missionaries employed, 125 are settled as pastors, or are statedly engaged in single congregations; and 33, including agents, are allowed to exercise their ministry in a larger extent of country. One hundred and thirteen have been employed in the state of New-York, 27 in Ohio, 9 in Pennsylvania, 9 in Indiana, 5 in Michigan, 5 in Missouri, 4 in Kentucky, 3 in Illinois, 3 in North-Carolina, 2 in South-Carolina, 2 in Tennessee, 2 in Virginia, 2 in New-Hampshire, 2 in Vermont, 1 in Maine, 1 in New-Jersey, 1 in Alabama, 1 in East-Florida, and 1 in Lower Canada. Of the 113 employed in New-York, 69 have been aided wholly by funds derived from the Western Agency and other auxiliary societies and individuals within the state, in compliance with the expressed wish of the donors; while the amount of funds received from this state has exceeded by $8,361 80, the sum appropriated towards the support of missionaries within its limits.

The ministerial labour performed by the Society's missionaries, within the year, has been of a character which God has owned and blessed. In no less than 39 of the congregations, there have been special revivals; and not less than 1300 souls have been made the hopeful subjects of renewing grace, as the direct and immediate effects of the efforts of the Society in a single year.

Since the last anniversary, 85 auxiliaries and associations have been recognised, among which are the "Massachusetts Missionary Society," the "New-Hampshire Missionary Society," the "Vermont Domestic Missionary Society," the "Hampshire Missionary Society," (Mas.) the "Missionary Society of the Presbytery of South-Alabama," and several county societies recently formed in Ohio and other states.

The Western Agency, as a branch of the Society, deserves to be particularly mentioned. It embraces, as its field of operations, all that section of the state of New-York which lies west of Onondaga and Courtland counties, comprising a population of about 500,000 souls. [See a recent notice in the Western Recorder.]

The report notices the Society's periodical—the Home Missionary, lately mentioned in the Recorder.

The amount in the treasury at the beginning of the year now terminated, was $6,047 04; while at the same time the committee were under engagements to the amount of more than $10,000. The amount received, from May 9th, 1827, to May 1st, 1828, is $19,799 28; which, added to the above named $6,047 04, makes an aggregate of $25,846 32. Of this sum, $17,306 43 have been expended, leaving in the treasury a balance of $8,539 89; which balance, however, is nearly twice pledged by the engagements of the committee, in more than the sum of $13,000, to congregations, missionaries, and agents, now on the Society's books.

Of the total revenue of the year, $15,936 75 (including $6,938 contributed in this city) was received from the state of New-York, $875 74 from Massachusetts, $760 57 from Pennsylvania, $474 35 from Connecticut, $365, from South-Carolina, $359 46 from New-Jersey, $152 23 from Kentucky, $144 from New-Hampshire, $90 from Georgia, $71 from Vermont, $68 26 from Ohio, $60 from Delaware, $30 from Virginia, $25 from Tennessee, $17 from Indiana, $12 41 from North-Carolina, $10 from Upper-Canada, and $347 37 from sources unknown.

Twenty-five individuals have within the year been constituted directors for life, by the payment of $100 each, and 108 persons members for life, by the payment of $30 each. The largest donation received from an individual (Rev. Mr. Dwight, of Geneva) is $1000.

The receipts of the past year have been $1,658 26 more than the preceding; and its expenditures greater by the sum of $3,322 26. The number of congregations and missionary districts aided, is greater by 49; the number of missionaries and agents, by 32; and the engagements of the committee, by the sum of $3000.

The facts that this National Institution has in two years, employed 258 different missionaries in the performance of ministerial labour, in 297 congregations and destitute townships and counties, and rendered essential aid in their support, while they have preached the gospel statedly to not less than 200,000 souls, and been instrumental in the conversion of more than 1300, are in themselves important, and call for gratitude and praise. But these facts are only an item in the account of good which the Society has already effected. It has embodied and laid before the community at large much information relative to the spiritual wants of our country, and has done much towards awakening a national sympathy in its object.

The Directors have been compelled, in numerous instances, to turn away from the cry of the needy, because there was no minister to send. The report assures us, that in the single state of Ohio, 100 ministers might be employed in the next twelve months, and as many more in the states and territories west and south of it, and as many more in the northern and eastern states, if a suitable number of men could be found to enter its service.

American Education Society.—From the report it appears, that 91 young men have been received upon the Society's funds the past year; making the whole number who have been more or less aided, 660. The largest number received in any previous year, is 65. About 300 young men are now under the patronage of the Society and its branches. Between 40 and 50 members of theological seminaries are now aided. Patronage has been withdrawn from *seven* young men, who were found destitute of the qualifications required by the constitution. The receipts of the last year were $33,017,59. The beneficiaries have earned, during the past year, $5000. Each beneficiary is supplied with 1000 pages of tracts, annually, for gratuitous distribution, by the Boston Tract Society.

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METHODIST MISSIONARY SOCIETY.

The ninth anniversary of this Society was held in the Duane-street church, in New-York city, on Friday evening the 18th of April—Rev. Dr. Bangs in the chair.—After prayer by the Rev. Mr. Ostrander, the annual report was read, of which the following abstract is given in the Spectator.

In the missionary stations in Upper Canada, there are now upwards of *one thousand* Indians under the care of this Missionary Society, either as church members or children attached to the schools. There are several natives, who have been licensed as public speakers, and who travel over vast tracts of country, preaching the word of life, in their own language. In the Grand-River mission, there are about 100 church members and 59 scholars.

Some months ago, a meeting of pagan Indians assembled at the Grand-River, for the purpose of celebrating a feast. One of the converted Indians determined to be present, and taking with him a copy of the gospels recently printed by the Am. Bible Society, he assembled around him a large number of those pagans, to whom he read for about two hours, and described to them the gospel feast. This meeting, as it is believed, resulted in the conversion of six of that nation. The first was a Mohawk, of the age of 70 years. As soon as he had experienced a change, he was anxious that the gospel should be introduced among his people, and that their children should have the means of education. For this purpose he gave up his own residence, and built a small wigwam for himself. Since that period fifty buidings (small of course) have been built, and the tribe have flocked to this standard. At present 200 Massasaugas are church members. They have removed to a settlement on the river Credit; and it is truly gratifying, to have it in our power to say, that not one of them has returned to his old practices, or brought a reproach on the cause they have espoused. Every house or wigwam is a Bethel, and every heart is tuned to the praise of God.

Addresses were made by the Rev. Mr. Levings, and two converted Indians. The collection amounted to $151 99.

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From the Cherokee Phœnix.

CHURCH AT CARMEL.

By the politeness of a friend, we are permitted to insert the following extract of a letter from Mr. Proctor, missionary at Carmel:—

"We had a very solemn and interesting meeting on the Sabbath. The congregation was large. Three full Cherokees were baptised. They live about 25 miles from us, in a small town very much secluded. Some of our Cherokee members and Mr. Butrick have visited them. These men appeared better than any candidates I have ever seen, all things considered. They say there are many more in that place, who are serious. They are very anxious to have some parts of scripture in Cherokee, or any Cherokee tracts. I understood, the other day, that you were about to get the gospel of Matthew printed. Do let me know by next mail how soon we can obtain it. Many copies are wanted in this place, and I have been requested to write for them. It is a pleasing, but a singular fact, that here the bible is preferred to the newspaper.

"The Cherokee members of this church, and those of the church at High-tower, have formed societies to hire a Cherokee brother, to go as their missionary in those dark towns north of us, to carry bibles, tracts and hymn books. We therefore want to know when we can obtain all these things, and what will be the prices."

Similar applications with equal earnestness have been made from other parts of the nation, and we are sorry not to be in a condition to meet the demands upon our press. The publication of scriptures, tracts and hymn books, must depend entirely on the limited force now connected with the establishment; and as yet the paper has occupied the full attention of our printers. Exertions will, however, be made to supply these demands. At present our Cherokee readers will obtain hymns, and the gospel of Matthew, thro' the medium of the Phœnix.

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Balasore, India.—Mrs. Sutton (formerly Mrs. Colman) writes to Mrs. Knowles, of Boston, that Mr. Sutton and herself had removed from Cuttack to Balasore, in Orissa; leaving the station at Cuttack to Mr. Lacey, who expected help from England. Balasore is 100 miles from Cuttack, and 150 from Pooree. At Pooree is the famous temple of Juggernaut, where his annual festival is kept. The native population of Balasore is estimated at about 10,000: "But with our present strength in Orissa," says Mrs. S. "we consider that 1,500,000 souls fall to our share!" In a short time they had collected two schools of boys, one of 30, the other of 20. They could not obtain girls; the Oorigas being far more prejudiced against the education of females, than the inhabitants of Bengal.

Digah, India.—Mr. Burton, baptist missionary at this station, has recently rejoiced in the conversion and profession of seven persons, three of whom were from a family of Catholics. The Serampore had sent up a missionary to Patnah, about ten miles from Digah; and Mr. Burton had sent one of the native brethren as an assistant. These are the only light to a quarter of a million of souls.

Rev. Evan Evans, late missionary in South-Africa, died in England, Jan. 29th, aged 36, leaving a widow and four children. He embarked with Mrs. E. for Africa, in 1816, and laboured some time at Bethelsdorp. In Nov. 1819, he removed to the Paal, and laboured with great diligence and acceptance till the summer of 1826; when the disorder which has now bro't him to an untimely grave, began to assume a serious form.

The Sabbath in Pittsburg, Pa.—The editor of the Pittsburgh Spectator, after making some observations of a general nature respecting the sanctification of the Sabbath, and speaking in favour of the new measures which have been adopted in relation to the subject, closes his remarks in the following manner:—

"We witness, with pleasure and animating expectation, the systematic operations of our brethren in the east; and trust the zeal of many in the west, in this cause, will be kindled, when they mark with attentive eyes, the bold and increasing violations of the law of the Sabbath which are weekly presented to their view. Among the most prominent of these violations, are the transportation and opening of the mail, by which thousands of persons are employed, and which is properly a national sin, as it has the sanction of the general government; the running of stages and hacks, for the conveyance of passengers, and travelling in various other modes; the navigation of our rivers by steamboats, barges, &c. with the firing of guns, receiving fuel on board, and other servile work; the transportation of merchandise by land and by water; excursions for pleasure in the fields and forests, on horse-back, in carriages, or some species of water craft; resorting to disorderly taverns and grog-shops, for the purpose of drinking with dissolute companions. What person of serious reflection can behold these and similar transgressions of the law of God, in relation to the Sabbath, and consider their rapid increase and multiplication, without the deepest solicitude for the destiny of our country, the future condition of the church in our land, and the everlasting state of the multitudes who disregard the Sabbath, the word and ordinances of God, and the things that belong to their eternal peace?

"In consideration of these things, it is hoped that the sanctification of the Sabbath, and the means of preserving it from profanation and oblivion, will speedily excite an interest corresponding to their importance; and that the friends of religion, good morals, and the perpetuity of our republican institutions, will awaken to a sense of duty, and be ready to co-operate with their brethren in wise and efficient measures to promote a due regard to the Sabbath and sanctuary of God among all classes of the community; and that in this important enterprise the direction and blessing of God will be fervently implored."

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Sabbath—Livingston County.—At a meeting of delegates from several of the churches in this county, convened at the meeting-house in the village of Geneseo, on Wednesday the 14th of May, 1828, *Joseph W. Lawrence* was called to the chair, and *Epaphroditus Bigelow* appointed Secretary.

After the object of the meeting had been stated, and discussed at considerable length, it was resolved, that Messrs. Charles Colt and Eben N. Buell, be a committee, to call a meeting of all the christian denominations in the county of Livingston, to take into consideration the propriety of adopting measures to promote the due observance of the Sabbath; and

Resolved, That Messrs. Truman Hastings and Felix Tracy, be requested to collect and present to the meeting any information which they may be able to obtain, respecting the profanation of the Sabbath, and the measures which have been adopted in other places to promote its sanctification.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published under the direction of the committee. J. W. LAWRENCE, *Chairman.*

EPAPHRODITUS BIGELOW, *Secretary.*

Regard for the Sabbath.—It is with much pleasure we state, from the best authority, that in consequence of an arrangement which has been made by the proprietors of the line of packets between Boston and Eastport, the packets will no longer sail on the Lord's days; but will leave Boston every Thursday, and Eastport every Monday. This arrangement is agreed on for one year. The line has three packets—The Boundary, Capt. Shackford; the Sarah, Capt. Shackford; and the Preble, Capt. Rogers.—*Chr. Watch.*

City of New-York.—The members of Laight st. church, under the pastoral care of the Rev. Mr. Cox, have passed several resolutions, by which they become pledged to exert themselves to retrieve the honour of the Sabbath.

Michigan.—Rev. William Page commenced his missionary labours, in Ann-Arbor, Washtenau co. Michigan, Nov. 24, 1826. From his last quarterly return we select the following:—

"Upon the whole, the prospects of this church are truly encouraging. Who ever heard until the report came from this place, of a church one month old, in a community less than two years old, on the very frontiers of the nation, with all the ordinances of the gospel permanently secured among them, increasing, in one year, to fifty members, erecting a meeting house, purchasing a parsonage, and before two years are ended, sending forth her charities, and struggling with the older churches of the land for the Millennium? Yet all this has been done here by the blessing of God on the aid of your society."

Bible.—The population in the United States, to which the resolution to supply every family with a bible, has been applied, is 5,506,162. The number of entire states included in this aggregate is nine, viz. New-Jersey, Pennsylvania, Vermont, Connecticut, Virginia, Maryland, New Hampshire, Kentucky, and Delaware.—*N. Y. Obs.*

The Bible in North-Carolina.—In a statement of the proceedings of the Raleigh (N. C.) Bible Society, published in the Raleigh Register, we find it mentioned on the authority of the Rev. Mr. Winston, [late of Oneida county], an agent for the American Bible Society, that there at least *ten thousand families*, in the state of North-Carolina, entirely destitute of the bible.

Indiana.—The Female Bible Society of Floyd county, Indiana, have resolved to supply the destitute of that county.

Lutheran Missionary Convention.—A convention of three delegates from every Lutheran congregation in the western part of this state, met at Minden, Montgomery co., on the 10th inst. It is stated in the Canajoharie Telegraph, that a constitution was adopted for a society, to be called "The Domestic Missionary Society of the Lutheran Church in the state of New-York;" and the following persons were elected officers:—

Hon. Wm. C. Bouck, President: Rev. E. L. Hazelius, D. D. Rev. Henry Moeller, Rev. R. C. Shaeffer, Henry I. Frey, Esq. Jonathan Stickney, Esq. Vice Presidents: Rev. George A. Lintner, Corresponding Secretary: Rev. George B. Miller, Recording Secretary: Mr. Henry F. Cox, Treasurer; and thirty Directors, clergymen and others.

The anniversary meetings of the Board of Directors of this Society, are to be held in Canajoharie. The Rev. F. C. Schaeffer, of New-York, is appointed to preach the missionary sermon at the next annual meeting, on the first Tuesday of May next.—*Alb. D. Adv.*

Tracts in Pennsylvania.—At the late anniversary of the Young Men's Tract Society of Philadelphia, a resolution was adopted to raise $2500 for the purposes of the Society, during the coming year. The managers have resolved to publish without delay 1,000,000 *broad-sheet* tracts, for the use of the society.

New Churches.—A vigourous effort is making in Philadelphia, to erect a new presbyterian church on Vine street. The whole expense is expected not to exceed $10,000. Another church is soon to be erected in Southwark.

Good Example.—We are happy to state that a number of the members of the Legislature of Connecticut, who constitute a family of boarders at one of our most respectable houses, have unanimously agreed to expel from their tables the use of ardent spirits during their residence in this city.—*Rel. Int.*

Juvenile Benevolence.—A missionary association in one of the New-York Sunday Schools furnishes funds for the support of two missionaries of the A. H. M. Society. The number of contributors are about 400; and the amount of donations from one cent to $4 25.

Monthly Concert.—The last monthly concert was observed on board the steam-boat, New-Philadelphia, which plies between New-York and Albany, and also on board the Oliver Ellsworth, on its passage from this city to New-York.—*Conn. Obs.*

Revivals.

Philadelphia.—Letters have been received from Philadelphia, as late as the 20th; at which time the "good work of God was still going onward." It is to be hoped that the sittings of the General Assembly will have a tendency to accelerate its progress. We learn elsewhere, that the Assembly had appointed a day of fasting and prayer.

Freedom, near Fishkill, N. Y.—Rev. N. Patterson mentions the existence of a revival at this little place; the subjects of which are supposed to amount to thirty in number. The people have no meeting-house or settled pastor. They are building one, however, and it is thought will be able to unite with a society six miles distant, in supporting a minister.

Amherst College.—We learn from a brief notice in the Religious Intelligencer, that a revival has commenced in Amherst College; also at the academy, and at the Mount-Pleasant school.—"There has been a number of hopeful conversions, and the prospects are quite encouraging." It would appear, also, from a remark contained in President Humphrey's speech before the American Tract Society, that a Greek youth is among the subjects of the work.

Suffolk Conference of Churches.—This conference, which embraces the seven congregational churches in Boston, with a few others in the neighbouring towns, met on the 8th May. The following is an extract from the minutes as contained in the Boston Recorder:—

"The whole number of members added to the above churches, since the last semi-annual meeting, amounts to 437. The statements of the progress of evangelical truth were of a highly encouraging character. And though we would not speak of powerful revivals of religion as now existing, yet the general statements exhibited evidences of the effusions of the Holy Spirit, in a greater or less degree, in nearly all the churches connected with the conference.

"We could not but feel that the narratives presented, excited a glow of gratitude in many hearts; and while they impressed the children of God who were present with a deeper sense of their obligations to the divine Spirit, also awakened in their breasts firmer and holier resolutions of entire devotedness to the cause of the Redeemer and the salvation of souls."

Alexandria, D. C.—Extract of a letter from Rev. Mr. W. to the editor of the Philadelphian, dated Alexandria, April 29, 1828:—

"I saw in the Philadelphian, lately, a notice of the excitement which now exists in our church. Since that time we have received 19 more; making 49 since last July. There have been five or six conversions since our last communion, and take them all together, they are the most interesting I have ever witnessed. The Lord has indeed done great things for our church. None can know how much I mean to express by these words, but those who are acquainted with all the circumstances of the church. Christians have been received, infidels and universalists have been led to renounce their errors, and to embrace the truth; some profane and very immoral characters have been reclaimed, and now give the most decisive evidence that they have become the subjects of renewing grace."

Kentucky.—A letter from a gentleman in Louisville, Ky. to his friend in this city, says—"I hear from various sections of the state, that the happy work, which commenced some time since at Danville, is spreading in every direction.—Rev. Dr. Blackburn preached several times in Lexington about the beginning of the year, and on one occasion, in a mixed assembly, requested all who were on the Lord's side to rise. Only one individual kept his seat."—*N. Y. Obs.*

Ohio.—A correspondent in Ohio writes—"There are several interesting revivals of religion on the Reserve, which we hope and pray may be greatly multiplied and extended."

Progress of Religion among the Indians.—A letter from a missionary states, that twenty-four have recently been added to the church at Monroe, among the Chickasaws. The same letter states that good tidings relative to the progress of the gospel, among the Choctaws, are still reported by the missionaries who are labouring in that nation.—*Vis. & Tel.*

WESTERN RECORDER.

UTICA: TUESDAY, MAY 27, 1828.

We continue this week our extracts from the proceedings at the recent anniversaries. Those which relate to the Home Missionary Society are full of interest. The western districts of our own state have stood conspicuous among the auxiliaries of the good cause. The Western Agency and the Western Domestic Missionary Society, taken together, have between ninety and a hundred missionaries in the field of labour. Compare this amount with the aggregate set forth by the Parent Society, and some idea will be formed of the spirit which has attended the enterprise in this portion of the country. Let not this spirit be suffered to decline. What object can be nobler, or more conducive to the furtherance of the great work of evangelising the world, than that of the planting of churches, and furnishing them with the gospel ministry? Our exertions should not be confined to our own districts. The whole valley of the Mississippi is in some measure a moral waste. Our own happy, free and enlightened nation embraces millions who are yet destitute of gospel ordinances; and the numbers are fast accumulating. These millions must be supplied, or they will soon be found in the decided ranks of heathenism and infidelity.

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Legacies of the late Mr. Burr.—The amount of these legacies, as stated in a recent number of the Recorder, was $96,000, to be distributed among a number of religious, literary and charitable institutions. The New-York Observer makes it the basis of the following calculations:—

"In reflecting on this extraordinary munificence, we have been led to consider its effects. In the first place, it will support 34 missionaries in heathen lands for one year, or two missionaries perpetually: It will enable 150 feeble congregations at home to support a minister for one year: It will distribute 10,000,000 pages of religious tracts, and 20,000 bibles: It will send 350 free blacks to Liberia: It will furnish the principal support to a minister in Manchester perpetually: It will erect a valuable institution in the same town, for the education of pious young men looking forward to the gospel ministry: It will support a professor in Middlebury college perpetually: It will cheer the friends of two other colleges; and, through the medium of the Northwestern Branch, provide for the complete literary and theological education of 30 pious young men every century forever."

What an amount of good would be produced, if wealthy Christians generally would imitate this example! How would the amount be augmented too, if they would, in a certain sense, become their own executors daily; and not put off their deeds of munificence to a dying hour! It argues comparatively but little charity or self-denial, to give away our possessions, when we are about to be separated from them forever.

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Tracts—A noble Resolve.—The friends of tract distribution will rejoice to hear, that the cause is beginning to receive a new impulse. Witness the following:—

"The Philadelphia Branch of the American Tract Society have *resolved unanimously*, That with reliance on divine aid, they will form in every inhabited township, and in every congregation that will grant permission, in the states of Pennsylvania and Delaware, an Auxiliary Tract Society, previous to the 1st of January, 1830."

The New-York Observer accompanies this noble resolution with the following comment:—

"It is worthy of remark, that this great work is undertaken at the moment when an effort is making, and in part by the same men, to supply every destitute family in Pennsylvania with a copy of the sacred scriptures. Never, since we became connected with the public press, have we been permitted to record so many splendid efforts in the best of causes, as within the past nine months. Witness, for example, the 5,400,000 inhabitants of our country, which it has been resolved shall have a bible in every family; the $40,000 to be raised in New-Jersey within two years for domestic missions, and the $10,000 subscribed in this city for similar purposes; the $25,000 pledged in behalf of foreign missions, at a single meeting in this city, and a much larger sum conditionally; and the resolutions of the Maryland Union, that within two years, a Sunday school or schools shall be established in "every town, village, congregation, society, or section" of the state, where the measure is practicable. The diversity of objects to which these efforts extend, proves that they are not made to gratify an artificial excitement on any particular subject, but from a deep, and we may hope abiding interest in the general cause: Bibles, foreign missions, domestic missions, and Sabbath schools, have each partaken of the extraordinary impulse."

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Female Prayer-Meetings.—We rejoice most heartily, to find that such a paragraph as the following is circulating through the medium of the eastern papers, in behalf of the too often neglected "duty of maintaining female prayer-meetings." Can such an appeal be without its influence?

"Let every female professor banish all the excuses, which are so often urged against the discharge of this duty; see that her name is enrolled among the members of a praying circle;

and by her constant attendance and fervent spirit, animate her believing sisters in this holy and delightful service. Let every *orthodox clergyman's wife* see to it, that a female prayer-meeting is formed in her society. She may be a spiritual help-meet to him in this way. A responsibility rests on *her*, as well on *him*. Christian females are apt to look to *her* for an example of active piety, and measure their efforts by hers, and rest satisfied if they come up to her standard. They may even be answerable in no small degree, for the low state of female piety, the few benevolent efforts, and perhaps the loss of souls, in the society in which they move! Eternity will unfold the consequences of their negligence or their activity."

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Offering of the Tuscaroras.—By the remarks of "A Visitor," in the Rochester Observer, it appears that the little church in Tuscarora, after hearing an address from the words, "It is more blessed to give than to receive," contributed $16 to the funds of the American Board; and that the sum would probably be raised to $50, within the limits of the congregation. The church were less than twenty in number, and those who contributed were "cheerful givers."

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A word to pious Collegians.—A "New-Englander," who is now travelling in Georgia, writes as follows:—

"I have seen a pious young gentleman, who was evidently the instrument, under God, of the conversion of *eight souls* during his college life, by holding private meetings or being faithful in private conversation with his companions. O that our pious students at the north would feel their accountableness, and consider how much they could accomplish for their Master, if they would."

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Liberty!—Let the lover of civil liberty, whose eye passes over the following notice, remember that in his own boasted land of freedom, 4,000,000 of souls are held in the iron bonds of slavery! This is one million more than the United States contained at the period of the revolution, when they complained so loudly of British tyranny:—

Fourth of July.—The committee of the Colonisation Society, earnestly solicit all christian denominations throughout the Union, to take up collections for the society, on or about the fourth of July. The very limited adoption of the measure, produced, the last year, a valuable income to the Society.

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The Unfortunate Moor, alias, *King of Timboo.* This singular personage, who was lately mentioned as having been captured in youth, and been made to labour forty years as a slave in the United States, while yet he was in fact the legitimate heir of a kingdom among the Moors of Africa, and who has recently been liberated, together with his wife—has arrived at Baltimore, for the purpose of returning to his own country. His master, a Mr. Foster, of Mississippi, gave him his freedom, on condition of his being transported to his own land. He goes out at the expense of the Colonization Society, possessing, though a Mahometan in principle, a moral character, considerable intelligence, and many favourable views of christianity; and wishes to obtain an Arabic testament, that he may read in his native language, which he writes and speaks with fluency, the "history of Jesus Christ." He leaves several children behind him; but says that if he can regain his property, he can buy their freedom ten times over. So singular an event may, perhaps, lead to important results. Who knows but another door is about to be opened on the African continent, for the admission of civilisation and the gospel?

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An article on tracts, and a biographical notice, are in reserve for next week.

Political.

CONGRESS.

The Tariff.—On Thursday the 15th inst. the House of Representatives concurred in all the amendments of the Senate to this important bill; and it has become a law of the Union.—The bill, as reported by the committee on manufactures, was considerably improved by the amendments of the House; but it has been much more improved by the amendments of the Senate; and although the protection which it extends to the wool growing and wool manufacturing interests, falls short of the recommendations of the Harrisburgh convention, it far exceeds, in this respect, the expectations entertained by its friends, when the bill was under consideration in the House of Representatives. The time which has been spent in debate on this subject, comprising about half the session, has not therefore been spent in vain.

The most obnoxious provision of the bill, is that which imposes a duty of ten cents per gallon on molasses, instead of five, the present duty; but its impolicy, so obvious from its imposing an unnecessary burthen on the poorer classes of community, must insure its early repeal. The avowed object of increasing the duties on molasses and spirits, is to protect the manufacture of whiskey.

The following is a list of the duties imposed by the bill. They are in lieu of the present duties, except where otherwise mentioned:—

Iron.—On iron, in bars and bolts, not manufactured by rolling, 1 cent per lb. If manufactured by rolling, $37 1-2 per ton. Pig iron, 62 1-2 cents per hundred. Wire, from 6 to 10 cents per lb. Braziers' rods, nail rods, iron in sheets and for hoops, band iron, &c. 3 1-2 cents per lb. Axes, sickles, scythes, shovels, spades, bridle-bits, saws, &c. ten per cent ad valorem, in addition to the present duty.

Steel.—On steel, $1.50 per 112 lbs.

Lead.—On lead, in pigs, bars or sheets, 3 cents per lb.; shot, 4 cents; red and white lead, ground in oil, 5 cents; leaden pipes, 5 cents.

The above duties are to be levied from and after the 1st of September next. Those which follow are to be levied from and after the 30th of June next.

Wool.—On wool unmanufactured, 4 cents per lb.; and in addition thereto, 40 per cent ad valorem, until the 30th June, 1829; after which time, 5 per cent ad valorem to be added annually, until it amounts to 50 per cent.

Woollen Manufactures.—All manufactures of wool, in whole or in part, (except carpeting, blankets, worsted and stuff goods, bombazines, hosiery, gloves, caps and bindings), the actual value of which at the place whence imported, shall not exceed 50 cents per square yard, to be deemed to have cost 50 cents; and to pay a duty of 40 per cent ad valorem, until the 30th of June, 1829, and 45 per cent after that period. Provided, that if the actual value as aforesaid (flannels and baizes excepted) shall not exceed 33 1-2 cents per square yard, the duty is to be 14 cents per square yard. If the value exceeds 50 cents, and does not exceed $1, per square yard, to be deemed to have cost $1; and to pay a duty of 40 per cent ad valorem, until the 30th June, 1829, and 45 per cent afterwards. If the value exceeds $1, and does not exceed $2.50, per square yard, to be deemed to have cost $2.50; and to pay a duty of 40 per cent ad valorem, until the 30th June, 1829, and 45 per cent afterwards. If the value exceeds $2.50, and does not exceed $4, per square yard, to be deemed to have cost $4; and to pay a duty of 40 per cent ad valorem until the 30th June, 1829, and 45 per cent afterwards. If the value exceeds $4 per square yard, to pay a duty of 45 per cent ad valorem, until the 30th June, 1829, and 50 per cent afterwards. Woollen blankets, hosiery, gloves and bindings, 35 per cent ad valorem. Clothing, ready made, 50 per cent ad valorem. Brussels, Turkey and Wilton carpeting, 75 cts. per square yard. Venetian and ingrain do. 40 cents. Other carpeting, 32 cents. Patent painted floor cloths, 50 cents. Other painted floor cloths, 25 cents. Furniture oil cloth, 15 cents. Floor matting, made of flags or other materials, 15 cents.

Hemp.—On unmanufactured hemp, $45 per ton, until the 30th June, 1829, and 45 per cent afterwards.

Flax.—On unmanufactured flax, $35 per ton, until the 30th of June, 1829; and an additional duty of $5 per ton per annum, until it amounts to $60.

Duck.—On sail duck, 9 cts. per square yard; and an additional duty of a half cent yearly, until it amounts to 12 1-2 cents yer square yard.

Molasses.—On molasses, 10 cts. per gallon.

Spirits.—On all imported distilled spirits, 15 cents per gallon, in addition to the present duty. [The present duty is 42 cents per gallon on 1st proof, and in proportion for the higher proofs.]

Silk.—On manufactures of silk from beyond the Cape of Good Hope, 30 per ct. ad valorem. Other silks, 20 per cent.

Indigo.—On indigo, an additional duty of 5 cents, until the 30th June, 1829; afterwards an additional duty of ten cents yearly, until the whole duty amounts to 50 cents.

Glass.—On window glass, above 10 by 15, $5 per 100 feet. Apothecaries' vials and bottles, not exceeding 6 oz. in size, 75 cents per gross.

Slates.—On slates for building, from $4 to $10 per ton, according to the size. Slates for schools, 33 1-3 per cent ad valorem.

Cottons.—All cotton cloths, (except nankeens direct from China), the original cost of which at the place whence imported (with the addition of 20 per cent if imported from beyond the Cape of Good Hope, and 10 per cent if imported from any other place) shall be less than 35 cents per square yard, to be deemed to have cost 35 cents, and to pay the present duty of 25 per cent ad valorem.

All woollen manufactures, which may be imported in an unfinished condition, are to be deemed and estimated at the same value as if finished, and to pay a duty accordingly.

Revolutionary Officers & Soldiers.—The following is a condensed statement of the provisions of the bill which has passed both houses of Congress, for the relief of the surviving officers and soldiers of the revolution:—

It provides, that every officer of the revolutionary army, in the continental line, who was entitled to half pay by the resolve of Congress, passed Oct. 13, 1780, shall receive full pay in said line, to begin March 3d, 1826, and to continue during his life; providing that the whole amount be not more than the full pay of a captain in the said line. All officers who have been pensioners under the act of 1826, to have the amount they have received deducted from what they are to receive; and all such pensions are for the future to cease.

Every surviving non-commissioned officer, musician and private of said army, who enlisted for the war, and continued in the army until its termination, and thereby became entitled to $80, by the resolve of May 15, 1788, shall receive his full monthly pay in that service, to begin March 3, 1826, for life; provided that none now on the pension list shall be entitled to it, and that the applicant be not a foreigner.

The money due shall not be transferable, or liable to attachment, levy or seizure, by any legal process whatever, but accrue wholly to his benefit, and be paid to those to whom it is due, or to their authorised attornies; that which is now due, and that which shall be due, semi-annually.

Assault on Mr. Adams.—In the House of Representatives, on the 15th inst. Mr. McDuffie, from the select committee, to whom was referred the message of the President on the subject of the late outrage upon young Mr. Adams, made a report, which was read and laid on the table, and ordered to be printed. Mr. P. P. Barbour presented a report from the minority of the same committee, of which he was one, which was also laid on the table and ordered to be printed.

There are two resolutions appended to the report of the select committee on the subject of the assault; one of which asserts that a breach of privilege had been committed, whch renders the perpetrator obnoxious to the censure of the House; while the other recommends that there shall be no further proceedings on the subject.

The report of the minority of the select committee, disputes the cognisance of the House over the offence committed, and concludes with a resolution to that effect.

FOREIGN.

Paris dates to the 17th, and London dates to the 20th of April, have been received by the late arrivals.

England.—Authentic intelligence of the fate of Major Laing and Capt. Clapperton had been received in London. They were perfidiously murdered by certain chiefs of the Foulahs in the interior of Africa.

Serious apprehensions are entertained at Liverpool, from the encroachment of the sea on that coast, and public measures are taking to ascertain its effects. The tides being unusually low this spring, the engineer has discovered, near Leestown, a considerable distance under the water, a regular and extensive burying ground, regularly laid out, and numerous graves, skeletons, &c the origin and date of which have not been ascertained.

The wool-growers of Somersetshire have complained to parliament of the excessive importations of wool. In the House of Commons on the 17th, it was remarked, that in 1826, the foreign wool imported was only 15,996,713 lbs. The year following it was 13,345,000 pounds more. The whole quantity for the last three years was upwards of 66,000,000 pounds.

The Madras Courier says, that "the Mahah Rajah had been, by dint of intimidation, induced to affix his signature to an *unconditional surrender of himself and country* to the British government."

The Russians, &c.—The news is again repeated that the Russians had passed the Pruth; but it is added, that they will halt on the banks of the Danube, and wait the final decision of the Sultan respecting the Greeks.

The Prussian envoy has been recalled from Constantinople, and it is said that the Austrian envoy will also be recalled, in consequence of their having suffered the Sultan to believe that if he declared war against Russia, he might expect the support of other powers. Austria and Russia, it is understood, are anxious that the Sultan should avert the impending danger, by submitting to the demands of the allies for the independence of Greece.

Greece.—Count Capo d'Istria, is proceeding with great energy in the improvement of the Greek government, and in the introduction of economy and energy.

Intelligence had been received at Ancona, that all the Greek ships of war and merchantmen, had, with the permission of the government, hoisted their national flag on the 18th; a proof that the new government of Greece is considered as likely to be consolidated, and that England recognises its independence. The respect of the Greeks for Count Capo d'Istria, is said to be boundless; his commands are obeyed in all the provinces. Private and public affairs are gradually assuming an appearance of order, regularity, and obedience, of which there was before no notion. No Greek ship can sail from any port without permission in writing from the President, by which a salutary check is put upon piracy.

Sixty-eight transports have arrived in the archipelago from Alexandria, to carry home the Egyptian troops still remaining in the Morea, respecting which negotiations have been going on with Ibrahim since January, but who was obliged first to wait for his father's instructions. The Egyptians have entirely evacuated Tripolizza, and assembled on the coast between Modon and Navarino. Tripolizza is little more than a heap of ruins. The greater part of the town was burnt and abandoned by the inhabitants.

The Greek Patriarch, who resides at Constantinople, has issued an address to his countrymen, calling upon them "to return under the sceptre of their legitimate government, that they may again enjoy happiness and prosperity, and escape the danger of shipwreck upon the threatening rocks where they must one day be dashed to pieces, if they do not steer in time into the safe port of the Sultan's favour, which they cannot miss, & which is so ready to receive them!"

The Patriarch must have signed this address under the influence of the Turkish bowstring or sabre; but the day is gone by, when such an appeal, even if voluntarily made, would have any effect.

While the Medway, Capt. Wight, was in Bahia, refreshing on her voyage to New South-Wales, a small schooner came in from the coast of Africa, with 400 slaves. It appeared that she had originally taken on board 600 in all, male and female: but being chased by a ship of war, to prevent capture and to lighten the vessel, the captain threw 200 of them overboard!

DOMESTIC.

Tribute to the Memory of Clinton.—By particular request, we have obtained for publication a copy of the subjoined letter of condolence from Gen. LaFayette, addressed to Charles A. Clinton, Esq. of this city. Its contents will be found peculiarly interesting to our readers, as expressing in unaffected language the lamentation and eulogy of one illustrious man upon the death of another. The warm, the generous, and sympathetic feelings of LaFayette breathe in every line; and this tribute of respect to the memory of his friend is not less creditable to the writer than to the statesman whose loss he deplores. It is worthy of remark, that the seal of the letter bears the impress of a miniature likeness of Washington, thus associating in idea three of the greatest benefactors of our country:—*N. Y. Statesman.*

Paris, *March*, 30, 1828.

My dear Sir—Your particular and friendly attentions to me, make you the natural organ of the melancholy and affectionate feelings, which I wish to be conveyed to the family of your lamented father. I regret the mournful and unexpected event, as an immense loss to the public, and a great personal cause of grief to me. Bound, as I was, to the memory of my two beloved revolutionary companions, your grandfather and grand-uncle, I had found a peculiar gratification in the eminent talents and services of their son and nephew, and in his kind and liberal correspondence, until personal and grateful acquaintance had impressed me with all the feelings of a more intimate friendship. I beg you to be to your afflicted family the interpreter of my deep sympathies, and to believe me forever,

Your most sincere friend,

Col. Clinton. LA FAYETTE.

P. S.—My son and Le Vasseur beg to be mournfully remembered.

Gov. Clinton's Property.—All the personal property of the late Gov. Clinton, is advertised by the sheriff of Albany, to be sold on the 28th inst. We regret to learn, that the attempt to raise money in the city of New-York, to pay the debts of the deceased, has failed. The subscriptions do not much exceed $4000.

The Tariff in New-York.—The New-York Gazette, of Tuesday last, says that the passage of the tariff bill created such a feeling in that city, as to induce the owners of vessels in port to hoist their colours at half-mast, as an indication of their sentiments. Better that a few ship-owners should suffer a little, than that our farmers and manufacturers should be overwhelmed in ruin.

Relief for the Greeks.—The New-York Greek committee acknowledge the receipt of clothing, provisions, and cash, to the amount of $14,864, during the week ending the 12th inst. and $12,594 29, during the week ending the 19th inst. Of the sum last mentioned, $774.85 in clothing, &c. and $266 in cash, were received from Whitestown.

Colonel King, the person for whom Messrs. Garlinghouse & Bates lately made a journey to Askansas territory, and the substance of whose report we have published, passed through this place last week, on his way to Niagara county, to surrender himself to the civil authority. Col. King has been charged with a participation in the murder of Morgan, and he now stands indicted for a misdemeanor, connected with Morgan's abduction.—*Buffalo Jour.*

More Indictments.—At a court of general sessions, lately held at Lockport, indictments were found against the following persons, for a misdemeanor, in aiding and assisting in the abduction of Wm. Morgan, to wit:—P. Whitney, N. Beach, S. Chebbuck, Elisha Adams, Wm. Hotchkiss, Wm. Miller, Jas. L. Barton, and Timothy Shaw.

In the month of January alone, *seven* slave vessels arrived at Bahia, in Brazil, with 2000 slaves. One of the ships had the *American* flag.

DEATHS.

In Trenton, on the 11th inst. *William Bell*, Esq. in the 73d year of his age. Mr. Bell was honoured by his country in various offices of trust, which he fulfilled with credit to himself, and to the approbation of those from whom he received them. He was one of the patriots of the American revolution, and was in the commissary and other departments of the army during the greater part of that war. In the social relations of life, he was kind, tender and affectionate. He was strongly attached to his family and friends, polite and courteous in society; but without dissimulation; making no ostentatious display of talent or virtue above that of his fellow creatures. He was an elder in the church of Christ for a number of years; and in that office discharged the duties assigned him with fidelity, and with a conscience (so far as we know) void of offence towards God, and towards his brethren. In this office, he was always ready to co-operate with his brethren in all important duties relative to the advancement of the kingdom of Christ. His counsel and his prayers have ever been with theirs, in the great cause of the Redeemer on earth. He was strongly attached to all Christians, and to those especially with whom he was in immediate communion. The worship and the ordinances of the Lord's sanctuary, were his peculiar delight. Health and strength permitting, he was never absent from his place on the holy Sabbath; and this day to him, was a day of holy rest. On this day he met with the people of God, and poured out his heart in humble supplication to the God of the Sabbath. He sat down with the people of the Lord, and with them took sweet counsel. They loved him, and they mingle their tears with his afflicted relatives, at the recollection that they shall hear his voice, and see his face, on earth no more. On his sick bed, he was not forsaken by his God and Saviour. In his last hours, he appeared to manifest a strong and lively confidence in the Redeemer. He knew in whom he believed and trusted, though for most of the time during his illness, (as it was very severe), he was deprived in a considerable degree of his reason. Yet in the midst of his delirium, he would pray and have his conversation on God, on Jesus Christ, and the glories of eternity. When in his right mind, he would speak of himself as a great sinner, and as unworthy of the least of God's mercies. He manifested in these moments a strong confidence in the Lord Jesus Christ, and rested his whole salvation on him. His views in his derangement brought to mind a circumstance in the last moments of the Rev. Dr. Cogswell, who died in Hartford (Con.) in the year 1807.† "In his last hours, his mind became equally debilitated with his body. On the evening before his death, a neighbouring clergyman visited him, and said—How do you do, Sir, this evening? He replied, I do not know you. It is Mr. ——; you know him. He answered no; I do not remember any Mr. ——. In the family there was a child to which he was particularly attached, and used to call her his little darling. The next question was—Do you not remember your little darling? No, I do not know that I have any little darling. His son, Dr. Cogswell, was in the room, and came to the bed-side. He was then asked—Do you not remember your son *Mason?* To which he replied, No, I do not remember that I have a son Mason. After a solemn pause, he was asked—Do you not remember the Lord Jesus Christ? On which his eyes brightened, although in approaching death; and attempting to lift his hands, he said—O yes, I do, I do; I remember the Lord Jesus Christ, he is my Lord and my God, by whom I hope to be saved: And then repeated the doxologies, in long, common and short metre, as they are written by Dr. Watts."

I speak not of Judge Bell, as having no imperfections. Whatever they were, christian charity overlooks them, while his virtues will be remembered with delight.—[*Communicated.*]

† *A similar anecdote has been related of Bishop Beveridge.*—[*Ed.*

At Rye, in Sussex, England, Mrs. *Jane Smith*, relict of the late Rev. John Smith, missionary in Demarara. Mr. Smith will be long remembered, as having lost his life in consequence of the persecutions he endured for the sake of the gospel among slave-holders. His widow survived him four years and four days.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any case of surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times. Under these circumstances, and from the high reputation Dr. B. has acquired in New-England, both as a Physician and Surgeon, Dr. Pomeroy has no hesitation in recommending him to the confidence of the public.

Dr. Pomeroy returns his sincere thanks to the inhabitants of Utica, for their very liberal patronage during his residence here, and hopes and trusts their confidence in him will not be diminished, by his association with a man of the skill and experience of Dr. B. The business in future will be conducted under the firm of POMEROY & BACHELDER, at the office of Dr. Pomeroy, in Main Street, and at an office in the druggist store of Hunt and Bristol, Genesee street. The latter place will only be occupied till a more convenient place can be obtained in that vicinity. 22tf

Utica, May 27, 1823.

Peale's Utica Museum.

THE Public are respectfully informed, that the Museum will open for the reception of Visitors to-morrow evening, Wednesday the 21st inst. and continue open every day, from sunrise until 10 o'clock at night.

The Museum is situated in the most pleasant part of Genesee street, a few doors above the canal, in that splendid building lately erected expressly for the Museum, by Col. C. Butler, of this place.

The Utica Band, attached to the 8th regiment of artillery, have politely volunteered their services to celebrate the opening.

Admittance, 25 cents each: Children under 12 years of age, half price.

Tickets for a family for one year, $5.

Tickets for a single person, one year, $2.

May 20, 1828. 21

NEW GOODS,

At No. 50, *Genesee Street.*

THE Subscribers have entered into partnership, under the firm of L. FENTON & Co. and are now opening an entire new Stock of *DRY GOODS*, purchased since the late fall of goods in NewYork. Their Stock is ample, embracing all the varieties usually found in this market. Much care has been taken in the selection of the Goods; all of which were bought at the lowest auction prices, and will be sold at a small advance from the NewYork bills. They respectfully solicit a share of public patronage.

LORING FENTON,
CYRUS STRONG.

Utica, May 27, 1828. 22tf

Tribute to Clinton.

JUST received, and for sale at the Bookstore of Hastings & Tracy, A Tribute to the Memory of De Witt Clinton, late Governor of the state of New-York, being a comprehensive sketch of his life, &c. with a correct likeness of the deceased. By a Citizen of Albany.

Also, a few of the Portraits separate, suitable for framing.

They have also received,

A number of the 5th and 6th volumes of Henry's Commentaries, for subscribers and others.

Also, Rev. Mr. M'Ilvaine's Answer to Rev. H. U. Onderdonk, D.D. Second edition, with an appendix. *May* 27, 1827.

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES*: Among which are—

40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15, 1828. 16

Champaigne & Claret.

5 Boxes mark'd "I. C." Champaigne,
5 do. do. "St. Julien" Claret,
For sale, very low, by
PARKER & HASTINGS,
No. 90, Genesee street.

Utica, April 29, 1828. 6w18

MOLASSES.

20 hhds. Molasses, just received and for sale at No. 90, Genesee street, by
PARKER & HASTINGS.

Utica, May 20 1828. 21

RAISINS.

100 boxes fresh bunch Muscatel and Bloom Raisins—20 kegs Do.
100 boxes fresh Herring,
Also, a quantity of white Havanna, Loaf and Lump Sugar,
Just received and for sale, by
PARKER & HASTINGS.

Utica, May 20, 1828. 21

More New Goods,

WILL be received this week, by BIDWELL & WILLIAMS, at the Utica Cash Store, No. 67, Genesee street; which, together with their present assortment, *will be sold very cheap, for Cash only.*

May 20, 1828. 21tf

NOTICE.

THE firm of WILLIAM JOHNSON & Co. has been, by mutual consent, dissolved.—Those indebted to said company are requested to call and settle their accounts.

Clinton, May 19, 1828. 3w21

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas,
Molasses, Lump, Havana & brown Sugar,
Green Coffee, Chocolate, Rice, Indigo,
Pepper, Alspice, Ginger, Cloves, Cassia,
Nutmegs, Starch, Macaboy & Scotch Snuff,
Paper & plug Tobacco, London Mustard,
Spanish & American Segars, Lamp Oil,
Box & keg Raisins, Figs, Herring, Codfish,
Shad, Mackarel, Bar & shaving Soap,
Claret, Madeira, Port & Malaga Wines,
Almonds, Filberts, Madeira & Brazil Nuts,
Oils & Paints, Lead, Powder, Shot, &c. &c.
Together with a quantity of Glass, Crockery and Stone Ware, and Nails:—

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

Leghorn and Straw HATS.

Shearman & Thomson,

"*White Front, Green Door & Brass Knocker,*"
No. 62, *Genesee Street,*

ARE receiving the present week, fifteen cases Leghorn Hats: Among which are—Women's black & white Flats & Crowns, Bolivars, Gipsies, Misses' Gipsies, Men's and Boy's Hats, &c. &c. *ALSO,*

Ten cases plain and open work'd Straw Hats, for women, misses and children; any of which they offer by the case, dozen or singly, cheap.

N. B.—All kinds of *MILLINERY ARTICLES* kept as above.

Utica, April 8, 1828. 15tf

Kidderminster CARPETS.

Shearman & Thomson,

AT THEIR CARPET WAREHOUSE,
No. 62, *Genesee-street—Up Stairs,*

WILL receive the present week, three bales Kidderminster Carpets, of superior quality & patterns; five bales English and Scotch ingrained Do.; two bales Venetian Hall and Stair Do.; which, together with their former Stock, will make the *best* assortment of the *best* and *cheapest* Carpets ever offered here.

Also, Blue and green Table & Piano Cloths, Hearth Rugs, Carpet Rods, Bindings, Bockings, and family made Carpetings.

Utica, April 8, 1828. 15tf

REMOVAL.

B. S. LYMAN has removed to the Store lately occupied by E. Vernon, 3 doors below the Ontario B. Bank, No. 66, where he will be happy to wait on all who may favour him with a call. He is just opening an elegant assortment of India, French, English and American DRY GOODS, which he offers at the lowest prices, for cash. *April* 29, 1828. 6w18

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

INTEMPERANCE.

————War its thousands slays;
Peace its ten thousands. In the embattled plain,
Tho' death exults, and claps his raven wings,
Yet reigns he not there so absolute,
So merciless, as in yon frantic scenes
Of midnight revel and tumultuous mirth;
Where, in the intoxicating draught conceal'd,
Or couch'd beneath the glance of lawless love,
He snares the simple youth, who naught suspecting,
Means to be blest; but finds himself undone.

Down the smooth stream of life the stripling darts,
Hope swells the sails, and passion steers his course.
Safe glides his little bark along the shore
Where virtue takes her stand: But if too far
He launches forth beyond discretion's mark,
Sudden the tempest scowls, the surges roar,
Blot his fair day, and plunge him in the deep.

PORTEUS.

WOMAN.

Not she with trait'rous kiss the Saviour stung,
Not she deny'd him with unholy tongue:
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave.

REASONS AND EXCUSES.

"I hope that this reason, so far as Christians are concerned, is rather *apparent* than *real;* for it would present, indeed, a melancholy picture of a heart that had been sprinkled by the blood of Jesus Christ, not to swell with transports, at the privilege of uniting in the song of redeeming grace and dying love!"

This is the remark of a distinguished clergyman—see last Recorder—in relation to a class of individuals, who, he says, "seem to associate a kind of *degradation* with the employment of singing the praises of God in the sanctuary."

Now, this remark is so abundantly just, and the individuals to whom it seems to relate are at once so numerous and so respectable, that it may be thought an office of christian charity, perhaps, to endeavour, by a few observations, to screen those who are innocent in the matter from the *appearance* of evil.

1st. Some have no natural gift for singing. The number of these is smaller than most persons suppose; but their reasons for not assisting in the songs of Zion, are substantial and satisfactory.

2d. The voice of some persons has decayed or lost its flexibility. This, in ten thousand instances, is the result of mere neglect, and might be easily remedied by a recurrence to practice. But in other circumstances, the excuse is entirely valid.

3d. Persons who have arrived to middle age, without ever attempting to improve the musical talent which has been intrusted to them, have for the most part been guilty of the continual sin of omission. They have undervalued a precious gift; and must make up their minds to account for it to the Giver.

4th. Persons of the class just mentioned, will often, on a conviction of duty, attempt in vain to recover their voice by cultivation. Henceforward their neglect may be considered excusable.

5th. Many plead the want of taste; but since taste is in a great measure acquired by cultivation, this plea often amounts to a confession of guilt. No taste for the songs of Zion! No taste for the lofty themes which angels use! This argues something worse than depravity of *musical* taste. Multitudes, who cannot sing, are still delighted while listening to others.

6th. Many whose assistance is greatly needed, refuse to sing, because they suppose it to be unfashionable. All these have no cloak for their sin. They will not admit that *pride* deters them from this duty. Yet if they were to refuse to read or pray, or to attend church, or to frequent the social prayer-meeting, on precisely the same ground—that of its being unfashionable, they would furnish complete demonstration that pride was the sole basis of their excuse.

7th. Many of the last description will say they prefer their own pleasant seats among the congregation, to a place among the choir, where assistance is greatly needed. These prefer personal gratification to duty; and are therefore guilty.

8th. Many of the same class are full of endless excuses, all of which may be easily resolved into selfishness or pride. They prefer to be hearers: This is selfishness. They think the gallery an unsuitable place: This is pride. They think it a disagreeable place: This is selfishness. They do not like to be made so conspicuous: Secret pride, under the garb of feigned modesty. On great occasions, when vast multitudes are present, these same persons can stand up alone, and sing *solos*, under the full gaze of the assembly: Why? Because it is fashionable to do thus. Hence pride is at the bottom, under the garb of conformity to the laws of custom.

9th. Many seem to think that a choir is unnecessary. These are sadly mistaken. If they really think so, their sin is that of ignorance, which may be winked at. If they only make the pretence to clear themselves from duty, they are thus far either self-deceived or hypocritical.

10th. Many good singers have little children to take care of, and cannot leave them to join the choir. Let these sing in their seats, as often as they can do so without embarrassing the choir, and there will be no cause of complaint.

11th. Many will plead this last excuse, when others of the family might relieve them from their charge. Then, as good singers, they are bound to join the choir when their help is needed.

12th. There may be various circumstances, which necessarily prevent middle aged people from joining the choir. But let them be careful in examining the foundation of their excuses; for their example will be contagious.

The preceding hints are but as so many drops of a bucket, to the multitude of excuses, evasions and pretensions which even Christians will resort to, for the purpose of excusing themselves in the neglect of a participation in the high praises of Zion? Reader, what is your excuse?

Miscellaneous.

From the Tract Magazine.

TRACTS IN REVIVALS.

North-Carolina.—I have just returned, says a clergyman of North-Carolina, from an excursion made chiefly in behalf of the bible cause, in which I have distributed from 1000 to 1500 tracts among a people to whom tracts were almost entirely unknown. I have also, within a few months, availed myself of numerous other opportunities to distribute them to a very destitute population; and have just had the satisfaction to learn, that the tracts I have circulated in one of our destitute counties, have been, in the hands of God, the *means of producing a revival of religion.* It commenced in a family which had lived in the neglect of the means of grace, and thence extended to others.

Connecticut.—We have enjoyed a season of refreshing from God's presence this winter, writes a clergyman in Windham county, and more than forty individuals are indulging a hope that they have passed from death unto life. The tract "*Common Errors,*" was given to a woman about 56 years of age, whose attention had been arrested, with a request that she would read it. She complied with the request, and, when she had finished the tract, threw it down, with the most agitated feelings, saying to herself, "What could Dr. H. mean? Is it to *insult* me, by giving me such a tract? I will never read it again." She kept the resolution for a time, but finally concluded she would look at it. She commenced reading it again; her feelings became more interested—they were softened down; and to use her own expression, she "found the difficulty was not in the tract, but in her own heart."—She soon after gave evidence that she had submitted her heart to God, and was interested in his favour. Other tracts, I believe, have been very much blessed, as an auxiliary, in promoting the good work of grace among us.

The summer past, writes a lady in Fairfield county, we have been blessed with the gentle droppings of that grace which purifies the heart; and not unfrequently have I heard those who were inquiring the way to Zion, refer to some sentence which they have observed *in a tract,* as one that filled them with astonishing solemnity.

BEGIN TO EDUCATE YOUR CHILDREN EARLY.

What is the object of education? To form the character. How is this to be done? Not by lessons, but principally through the influences of example and circumstance and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure to its mother's bosom; from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. So powerful are the gradual and unnoticed influences of these early months, that the infant, if indulged and humoured, may grow into a petty tyrant at ten months old; and tottle about at two years, a selfish, discontented, irritable thing, that every one but the mother turns from with disgust. During this period every human being is making his first observations, and acquiring his first experience; passes his early judgments, forms opinions, acquires habits. They may be ingrained into the character for life. Some right and some wrong notions may take such firm hold, and some impressions, good or bad, may sink so deep, as to be with scarcely any force eradicated. There is no doubt, that many of those incurable crookednesses of disposition, which we attribute to nature, would be found, if they could be traced, to have originated in the early circumstances of life. Just as a deformed and stunted tree is so, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.—*Journal of Education.*

From the New-Hampshire Observer.

SUDDEN CONVERSION.

It is extremely interesting to compare the manner in which the Holy Spirit is pleased to operate upon the minds of men at the present day, with the conversions in the early history of our country. Many of our oldest church-members can recollect the time, when it was a very strange thing to hear of the conviction and conversion of a sinner. In some parts of our land, the unusual seriousness of an individual would be the subject of conversation in all the neighbouring towns for many months. Christians would make the individual the subject of their long continued inquiries and prayers; and when after a protracted season of gloom and anxiety, it was told that he had been born of the Spirit, a thrill of joy would go round the little neighbourhood like that which animates the bosoms of the blest.

But at the present day it is comparatively unusual, that the period between the conviction and conversion of a sinner is of any great length. This circumstance, together with the frequency and the power of revivals at the present time, seem to indicate the rapid advancement of that glorious period when "a nation shall be born in a day."

DESIRE OF IMPROVEMENT AMONG THE GREEKS.

Mrs. Kennedy (an English lady, as we suppose) relates an instance that occurred on the island of Ithaca, which may encourage those among us who are about doing something for the Greeks.

"One evening, a few weeks before we left the island, we had assembled a number of our friends at our house. Dr. Citiliani entered rather late, and addressing the ladies, said, "I have pleasing news for you, and a cause for congratulation to the gentlemen." They all rapidly inquired what it was; for the Greek fleet had been expected with intense interest, and the Greeks were daily expecting to hear of the arrival of Lord Cochrane. "I have read," he replied, "in a gazette from Hydra, that the ladies in Scotland, lamenting the want of education among our women, have formed a society for the purpose of instituting schools for the Greeks." The ladies arose, crowded around me, and with glistening eyes, and in an earnest manner, said, "Lady! you are going to England! Do not, oh! do not forget us! but excite the English to pity us. Give our deepest, our most heartfelt thanks to the Scottish ladies. Tell all the English to sympathise with us—to aid us; but not to despise us." The gentlemen had pressed forward, and stood with looks of indescribable expression. I could have wept with emotion."—*Vt. Chron.*

From the Connecticut Patriot.

INTEMPERANCE.

At the annual meeting of the *Fairfield County Medical Society*, held at the Washington hotel, in Bridgeport, April 21st, 1828, the following preamble and resolutions were adopted, viz:—

Whereas, in our opinion, an intemperate use of ardent spirits is the most base, general, dangerous and demoralising evil in our country, and its suppression the most to be desired: Therefore,

Resolved, That we highly approve of the active and humane exertions of the American Temperate Society, made, and now making, to effect the same.

Resolved, That in our opinion, the use of ardent spirits does not prevent the imbibing contagious diseases, but *generally* renders the system more susceptible to their influence.

Resolved, That in our opinion, the use of ardent spirits does *not* invigorate the system, and qualify it to edure hardship, or resist the evils from the extremes of heat and cold, as is *too generally* believed.

Resolved, That in our opinion, the prescriptions of physicians containing bitters in ardent spirits, is a fruitful source of intemperance, seldom necessary in practice, and when *not* so, should be studiously avoided.

Resolved, That in our opinion, water is the most *natural* drink for man, and *always* salutary, when *discreetly used*.

Resolved, That ardent spirits, at all our future meetings, be discontinued.

Resolved, That the clerk of this meeting be requested to transmit to the Secretary of the American Temperate Society, a copy of the foregoing resolutions, with the assurance that we will cheerfully co-operate with him in promoting temperance.

ARDENT SPIRITS AT FUNERALS.

Among the doings of the Presbytery of North-Cumberland, Penn. at their late session, is the following resolution:—

"*Resolved*, That the members of this Presbytery will not attend any funeral, unless the managers thereof give reasonable assurances that no ardent spirits will be offered to the company."

The Philadelphian remarks on it—

"The *necessity* of this protest against the use of *intoxicating* liquors at *funerals*, may surprise some of our readers; but custom, in many places, has sanctioned the practice; and "use (we know) can almost change the stamp of nature." The *Farmer* even intimates, that the *resolve* mentioned is declared a "high handed measure," by some of the *liberals*. Such doubtless require some stimulus, that they may sympathise with the survivors, and with flippant tongue shew forth the praises of the dead. One may well mourn as well as marvel, that self respect and the solemn associations of the grave, should ever prove so powerless; yet there are those, "who, being past feeling, give themselves up to work all uncleanness with greediness."

REFORMATION.

In Dublin, churches are "now become the conquerors of play-houses." *Ninety years ago*, there were seven play-houses in Dublin. Now look over Dublin, and where are these play-houses? One solitary establishment drags on a precarious and shrivelled existence.—*Chr. Examiner.*

TRUE POLITENESS.

True politeness consists in an exquisite observance of the feelings of others, and an invariable respect for those feelings. By this definition it claims an alliance with benevolence, and may often be found as genuine in the cottage as in the court.

THE WORLD.

We are to remember that it is *the world* that constitutes our outward circumstances. We are to avoid its snares, to repel its attacks, to suspect its aids and succours. The powers of the world are often *christened*, but seldom christianised. Like the Saxons of old, they enter the land as auxiliaries, and remain in it as conquerors and lords.

◆

An unreflecting Christian walks in the twilight among snares and pitfals! He entreats the heavenly Father not to lead him into temptation, and yet places himself on the very edge of it, because he will not kindle the torch which his Father had given into his hands, as a means of prevention.

"The fable," says Dr. Rush, "of Prometheus, on whose liver a vulture was said to prey constantly, as a punisment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ."

"I never judge from manners," says Lord Byron, "for I once had my pocket picked by the civilest gentleman I ever met with; and one of the mildest persons I ever saw was Ali Pacha."

Canal Transportation.
Hudson & Erie Line.

THE Subscribers are now making several additions to their Line of Boats; and on the opening of navigation, will have them ready for plying on the Erie Canal, between Albany, Troy and Buffalo, and the intermediate places; running *Night & Day*, for Freight and Passengers, **Sabbath-Days Excepted.**

Patrons of the above Line will please to be particular in the direction of their Goods, to prevent mistakes. ALLEN & CHAPIN.

March 18, 1828.

The following persons will receive Property for and from this Line, when not especially consigned:—

HART, HERRICK & CO. } *No. 19, South-st.*
PLINY ALLEN, } *New-York.*
DOUGLASS & DUNN, } *Albany.*
DAVIS & CENTER, }
PATTISON & HART, } *Troy.*
ALLEN & CHAPIN, }
C. MORRIS & CO. } *Utica.*
JAMES PLATT & CO. }
ALLEN & CHAPIN, *Rochester.*
CURTISS & ROOT, *Buffalo.* 12

New Goods again.

Z. H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June 18, 1827.* 25tf

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.
October 9, 1827. 41

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
Utica, June 23. 83 Genesee Street.

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March 10, 1828.* 11tf

NOTICE.

THE Subscribers give notice to the inhabitants of the village of Utica, and the public in general, that they still carry on the

Cabinet & Mahogany Chair-Making Business,

in all its various branches, at their old Stand, No. 41, Genesee-st. They have now on hand, a large & elegant assortment of Articles in their Line, of the latest New-York fashions, and of superior workmanship, which they pledge themselves they will sell as low as can be bought in that city, of the same quality. Gentlemen and Ladies are respectfully invited to call and examine, before they purchase elsewhere.

They have just received a large and superior assortment of *MAHOGANY*, consisting of Boards, Plank & Veneers, Scantling, &c They are qualified in saying that this assortment is the largest and best selected ever before offered in this market; which they will sell as low as can be bought at the lumber yards in New-York.

They have also a large assortment of *Sacking-Bottoms*, for Bedsteads, Cots, &c.

Also, a small but well selected assortment of *CABINET HARDWARE*, of the very first quality, such as Bureau Trimmings, Table Butts, Table Castors, Sofa Do. Locks, Screws, of all kinds, &c.; all of which will be sold low, and warranted of the best quality.

TILLMAN & BENJAMIN.
Utica, April 15, 1828. 16w6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1828 9tf3

SALT RHEUM.

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment.* Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica. 44

Biblical Antiquities.

THE first volume of this new and valuable Work, is just published by the Western Sunday School Union, and may be had at the Depository, Genesee street, opposite Catharine street. *May 20, 1828.* 2w21

Northern District of New-York, to wit:—

BE it remembered, That on the eighteenth day of March, in the fifty-second year of the independence of the United States of America, A. D. 1828, Truman Parmele, of said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"A Summary of Biblical Antiquities, compiled for the use of Sunday School Teachers, and for the benefit of families. By JOHN W. NEVIN, Assistant Teacher in the Theological Seminary of Princeton. In two volumes."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." R. R. LANSING,

Clerk of the District Court of the U. States
21 *for the Northern District of New-York.*

DEFAULT having been made in the payment of a part of the money secured by a mortgage, bearing date the eighth day of December, 1823, executed by *Henry F. West* to *Russel Clark*, for twelve hundred dollars, on the following described parcel of land, to wit:—All that certain piece or parcel of land, situate in the village of Manchester, county of Oneida, and state of New-York, bounded as follows, to wit: Beginning in the centre of the Seneca turnpike road, adjoining the land of David Pixley, and running thence northerly along said Pixley's line, three chains or thereabouts; thence easterly along said Pixley's line, four rods, to the line of a piece of land owned by Jesse Carpenter; thence southerly along said Carpenter's line as aforesaid, to the centre of said turnpike; and thence westerly along the centre of said road to the place of beginning; containing forty-eight rods of land, more or less—Notice is hereby given, that by virtue of a power contained in said mortgage, said premises will be sold at public auction, as the law directs, at the house called Shepard's Hotel, in Utica, on the fifth day of July next, at ten o'clock, A. M. of that day. Dated December 24, 1827.

T. E. Clark, Att'y. RUSSEL CLARK.

DEFAULT having been made in the payment of a part of the sum of two thousand three hundred and thirty-three dollars, secured by a certain indenture of mortgage, bearing date the eighth day of May, 1826, executed by *William Floyd*, and *Juliet* his wife, to *Henry Wager*, trustee of *Elizabeth Beckwith*, wife of *Reuben Beckwith*, of all that certain piece or parcel of land, lying in Western, Oneida county, and bounded as follows, viz: on the north by the line of the gore of Fonda's patent; on the south by the highway leading from Henry Wager's to David Hick's farm; on the west by the said William Floyd's land, and on the east by the land of Henry Wager and the late Daniel Paddock's land; containing about two hundred and twenty-three acres of land, more or less; it being all the land in the town of Western which the said Reuben Beckwith and Elizabeth his wife deeded to said William Floyd on the twenty-fourth day of October, 1825:—Now, therefore, public notice is hereby given, that, by virtue of a power of sale in said mortgage contained, and in pursuance of the statute in such case made and provided, the said mortgaged premises, or some part thereof, will be sold at public vendue, at the inn of Gurdon Burchard, in Utica, Oneida county, on the fifth day of July next, at eleven o'clock in the forenoon.—Utica, December 29th, 1827.

HENRY WAGER, *Trustee.*
Thos E. Clark, Att'y. 1

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Hartford, in the late town of Whitestown, and is bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road, at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning; containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for*
8 J. & L. SHERRIL.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Bennet E. Phelps*, of Utica, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the twelfth day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated 26th April, 1828. BENNET E. PHELPS, *Insolvent.*

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

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IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.